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JEHU'S LOOKING-GLASS:

O R,

True and false ZEAL delineated.

By the Rev. RICHARD DE COURCY,
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The SECOND EDITION, enlarged.

Amicus Plato, amicus Socrates, sed magis amica VERITAS.

"I find a *love of power* sometimes intoxicates even GOD's own
"dear children, and makes them mistake *passion* for zeal, and an
"overbearing spirit for an authority given them from above."

See Mr. *Whitefield's* Letters, No. 808.

"For all the FURIOUS DRIVERS of every denomination, I
"make that most charitable prayer of our blessed SAVIOUR,
"Father, forgive them; for they know not what they do."

Jenks's Ready Companion.

S H R E W S B U R Y :

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P R E F A C E.

CANDID READER,

I Here present you with a second edition of my little pamphlet, the contents whereof have been suggested to the author by an observation of the evil consequences attending on *false zeal*. If you can muster up patience sufficient to read it through, perhaps you will join with me in acknowledging the truth of the heathen poet's observation, *Decipimur specie reſti*; * and, if you can be impartial enough to try your own spirit by the truths here enforced, perhaps you may ſee your own face in this little faithful mirror, and not repent it neither.

Some persons have been offended at *Jehu's Looking-glaſs*. The cauſe of their offence is too evident. Fancying them-

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ſelves

* We are deceived by the appearance of what is right.

selves very beautiful, and coming, I suppose, with a full expectation of seeing their features portrayed in the most advantageous colors, they have been most sadly disappointed; for, the glass, being by no means designed to flatter, faithfully represents them to themselves, while a certain inward monitor cries, "*Thou art the man.*" Disgusted therefore at the exhibition, away they fly full of indignation against the glass, and abuse it as a false one, when the fault is not in the mirror, but in their own distorted features.

Now, gentle reader, if you can look at this glass, with an impartial eye, through the medium of *candor*, you may easily observe, (1) That I mean only to distinguish between true and false zeal, as a cautious tradesman would between genuine coin and counterfeits. I grant that some superficial people may be satisfied with a little *glistening*, and dignify all metal on which it appears, with the name of *gold*. But an accurate examiner will not be so easily duped, nor receive any thing as sterling, till he has proved its genuineness

ness by the infallible touchstone of divine truth. (2) That my design is to make use of this little engine to assist in quenching the bickering flames of discord, which make such havock of the peace and prosperity of the church. (3) Tho' I grant there is much *true* zeal among many of the Lord's people, yet I must declare there is too much of its opposite also, which *ense recidendum, ne pars sincera trahatur*, must be cut away, like mortified flesh, lest the sound part catch the putrifaction. (4) I believe there is wanting a greater increase of true zeal among us. But is not the vast currency of its counterfeit the cause? If (as Mr. *Whitefield* says) "a love of *power* so intoxicates some professors, that they mistake *passion* for zeal, and an *over-bearing spirit* for an authority given them from above," is it to be wondered that so much zeal is exerted in the cause of strife, and so little for the royal law of love? (5) While we decry the *principles* of Rome, should we not also abhor the *spirit* of that anathematizing city? The most

gilded orthodoxy * will avail nothing before the Searcher of hearts, if not accompanied with that *love* that *beareth all things, believeth all things, hopeth all things, endureth all things*. I think if some professors were to compare their tempers, and walk with St. Paul's religion

* Once for all, I beg the candid reader will please to remember, that I do not mean to depreciate *orthodoxy itself*; being fully convinced that they do greatly err, who say, "it is a very slender, if any part of real religion." My design is only to lash those who *abuse* orthodoxy, or such as sit down contented with a system of right opinions in their *head*, without experiencing the power of them in their *heart*. A well-informed judgment is a great blessing if accompanied with a renewed mind: but where the latter is wanting, though a man's eyes may be opened to see some gospel mysteries, yet he may be but a poor, empty, unrenewed *Balaam* at the bottom. Good Mr. *Baxter* speaks my mind fully on this subject. "I do not slight orthodoxy or jeer at the name, "but only expose the pretences of devilish zeal "in seemingly pious men, who by their bitter "opprobrious speeches, have more effectually done "the devil's service under the name of *orthodoxy*, "than the malignant scorers of godliness."

See *Baxter's* Reformed Pastor.

gion of love, in 1 Cor. xiii. and St. James's description of heavenly wisdom, in James iii. 17, it would convince them that the kingdom of God no more consists in religious strife, than in *meats and drinks*.

(6) I contribute my mite towards detecting that monster *Bigotry*, which, like the beast in the *Revelation*, *bears the horns of a lamb, and yet speaks like a dragon*. This Monster is never so dangerous as when he wraps himself in the garb of religious zeal; for, while he carries the name of CHRIST on his outside, seven abominations lurk in his heart. What a pity that such a monster should ever ascend a pulpit, and speak through an embassador of God! And yet, that he does, is too notorious. *His speech*, so full of hard invectives and uncharitable anathemas, *bewrayeth him*. (7) I would wish to bear my testimony against that most unwarrantable mode of blending a man and his opinions * together, in one common sentence of condemnation. When

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Luther

* The opinions referred to here are only such as do not immediately strike at the foundation.

Luther used some opprobrious language of *Calvin*, the good man only said, "Al-
 though he should call me a *devil*, yet I
 will acknowledge *him* to be an eminent
 servant of JESUS CHRIST." Consider the
 different spirits of these two great men
 respectively, and you have a specimen
 of true and false zeal; and may at one
 view perceive the drift of the contrast
 carried on in my little pamphlet. (8)
 The grand point I would recommend to
 the pious reader, and wish to be in the
 earnest pursuit of myself, is, the *power* of
 religion; which consists in a growing con-
 formity to the blessed image of the holy
 Jesus! Without this, all notions floating
 in the brain are mere chaff; and all zeal
 about modes, forms, systems, opinions, &c.
 is very often nothing more than the hy-
 pocritical flash of a vain-glorious *Jehu*,
 or furious driving of a bigot. (9) Where-
 ever any conformity to CHRIST appears,
 though all things are not exactly as one
 could wish, yet we should not reject the
 gold because it is mixed with some dross.
 God knows the very best of us are en-
 cum-

cumbered with much alloy, and should therefore bear with the Infirmities of our brethren, remembering that we ourselves are yet in the body ! Oh that we could bear with one-another, as GOD for CHRIST's sake bears with and forgives us ! Oh that our wars and fightings were at an end ! And that harmony and love subsisted between those who claim an alliance to the Prince of peace ! Oh that our zeal were more refined from its base dross by the *Spirit of burning*, and that the flame of sacred love were more kindled in every breast ! Then would professors, instead of looking like *Pharaoh's lean kine*, appear fat and well-liking ; and instead of their pygmy-stature, they would grow like the cedars in Lebanon. Then should we be as *a city that is at unity with itself* ; and God, even our God, would give us his blessing.



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JEHU'S LOOKING-GLASS:

O R,

True and False ZEAL delineated.

ZEAL in general, is a strong internal fire, which makes a man burn with eagerness for the accomplishment of whatever he is deeply interested in, whether good or bad. It is that which gives an elastic spring to the faculties; makes individuals active in their several pursuits; prompts men to risque the greatest dangers, and encounter the greatest difficulties. It proves the nurse of emulation, the life of trade, and the very soul of commerce. In short, without this active, invigorating, ambitious, intrepid principle, mankind would be a world of careless, slumbering drones.

I might here expatiate largely on the criminal intemperance of *worldly* zeal, as it hurries men into an unbounded pursuit after the transient enjoyments of sense, to the fatal neglect of their eternal con-

cerns : But that is not my intention at present. What I mean is, to point out the contrast between *true* and *false* zeal, as it has *religion* for its object.

1. *True zeal*, is that heavenly fire kindled in the breast of a true believer by the spirit of GOD, which prompts him, by the sweet constraint of love, to do all things with a single eye to the glory of GOD. It carries him out, in a dependence upon divine aid, against all his spiritual enemies. By a daily stirring up of this heavenly fire, his soul burns with eagerness for their destruction in himself, and others : and this makes him ardent in his humble efforts, according to the measure of grace GOD hath given him, to contribute his mite towards the pulling down of Satan's kingdom, and the advancement of the Redeemer's glory, among the sons of men.

False zeal, on the contrary, is an *ignis fatuus*, a false, delusory, infatuating fire, kindled in the breast by an immoderate ambition of being conspicuously religious, without a single eye to the glory of GOD. Its object is the GLORY of SELF. And, though many things in false religious zeal, appear very laudable and specious ; yet, if you trace them up to the fountain-head, you shall find all these streams totally polluted by self-exaltation and spiritual pride. Many, who, *Jehu-like*, cry out, "Come see my zeal for the LORD," are nevertheless as remote from true zeal, as the hot-headed, double-hearted *son of Nimsbi* was. A man, thro' selfish zeal, may give
all

all his goods to feed the poor, and not give up his heart to GOD ; he may have much knowledge, and great gifts, and yet be but a *tinkling cymbal* ; he may possess much light in his head, so as to be able to talk fluently on the most important subjects, and even to brandish the sword of controversy in the cause of truth, and yet, notwithstanding all such *wonderful works*, he may lack *one thing* ; he may stand like a tall cedar in the vineyard, and yet be rotten at the root ; *self* may even make him *give his body to be burned*, out of burning zeal for a favorite party, when the love of some darling lust would not let him live a life of *self-martyrdom* ; he may receive the doctrines of grace, and not the grace of the doctrines ; he may assist in building the *ark*, and yet be shut out of it himself ; yea he may go to heaven's gates in a gilded profession, and go to hell with a gilded damnation at last. From whence I am induced to concur in opinion with an author, who says, that " a zeal for GOD is no proof of a child of GOD." If it were, *Saul*, that fiery zealot, who breathed out threatening and slaughter against the disciples of CHRIST, was an eminent child of GOD ; for he declares, Phil. iii. 6, that he was *concerning zeal, persecuting the church*. But after his conversion he learned another lesson ; namely, that *it is good to be zealously affected always in a good thing*, Gal. iv. 18. From whence it is evident, that three ingredients are necessary to constitute true zeal. (1) A good cause ; that of the gospel. (2) A good principle ;

ciple ; humble, loving, self-abasing faith. (3) A good end ; that of the Redeemer's glory. Without these, whatever may be the pretensions, the eye is not single, nor the heart right with GOD : all proceeds from selfish pride, and is therefore nothing but *wood, hay, and stubble*, whose fate is to be burned.

2. *False zeal* is known by the false foundation whereon it builds. It is a blind principle, whose eyes are shut against the truth : Its basis is error. Hence it arises, that those who are actuated by this headlong principle, blunder on, every step they take, acting diametrically opposite to the written word. It is a blind leader of the blind, and never fails to guide into erroneous paths. Who so zealous as the *Jews* of old, some of whom compassed sea and land to make proselytes ? And yet, from the testimony of an inspired Apostle, we have reason to conclude, their zeal was not genuine, because it wanted the signature of truth. *I bear them record, that they have a zeal for God, but not according to knowledge*, Rom. x. 2. Who so conspicuous a zealot, as the Apostle *Paul* himself, before his conversion ? And yet, who was more buried in ignorance, 'till light from above discovered to him the error of his proceedings ? Farther ; with what zeal do the emissaries of *Anti-christ* recommend their erroneous principles ? And yet, what people on earth are more sunk in delusions ! All arising from their rejection of the truth as it is in *JESUS*, and giving heed to *doctrines of devils*,

devils, propagated by the *Father of lies*. — From hence it is abundantly plain, that *false zeal* is a blind principle, founded on ignorance.

Whereas *true zeal* is a principle of wisdom, proceeding from the *Father of lights*, and founded upon the unerring truth of GOD. It *shines* and *burns* at the same time, like the sun in the firmament. It is diffusive of light and fervor, and is guided by the standard of truth, as contained in the lively oracles of scripture. *True zeal* is taught to believe, that the heirs of salvation are chosen *through sanctification of the Spirit* and BELIEF OF THE TRUTH; and therefore, that all truth in practice is founded on truth in principle; yea, that none can be saved, who believe not heartily the report of the gospel.

3. *False zeal* is a *precipitate* passion. It gives whip and spur to SELF, and hurries into strange lengths of indiscretion, notwithstanding the remonstrances of friends, and the censure of enemies. It gives birth to fancy, and is the nurse of enthusiasm. From the motions of this selfish, temerarious fire, arise those mental impressions, to which some pay so much attention. How often do we hear persons with confident presumption say, “O I’m sure I ought to do so and so, because it was strongly impressed on my mind.” And (what is more criminal still) such fancy-led people often call these chimeras of the brain, the “*leadings of the Spirit*,” than which nothing can be more grossly absurd, as the issue frequently demonstrates.

Whereas

Whereas *true zeal* moves cautiously, slowly, and surely. Its motto is, *Festina lente*; or, "*He that believeth shall not make haste*;" shall not be confounded: 1 Pet. ii. 6. For confusion is the inseparable attendant of precipitancy, or *making haste*. It teaches a man not to lean to his own understanding, or to give heed to imagination, but to search the scriptures, and to take *them as a lamp to his feet, and a lantern to his paths*. *True zeal* waits humbly at the throne of grace for direction, and looks out, in patience, for the opening of Providence, more clearly to discover the divine will. Its language is similar to that of the prophet, *I will stand upon my watch, and set me on the tower, and will watch to see what he will say to me*. Hab. ii. 1.

4. *False zeal* is known by one of its constant vassals, *bigotry*; and is therefore of an unloving temper. We find a little of this breaking out at one time in the conduct even of the *beloved disciple*. *John*, having seen a person cast out devils in the name of *JESUS*, forbid him, *because he followed not with them*, Mark ix. 38. But, from the reproof given him by his Master, we learn the impropriety of his conduct. Oh that this spirit had not survived the Apostle! But, alas! how many do we see, in the present day, acting the same part over and over again! Actuated by a narrow, selfish, contracted spirit, many would not only discountenance, but even *unchristian* all, who do not move in their own sphere. Hence it
arises

arises, that professors bite and devour one another, and behave more like rapacious vultures or wolves, than like the meek and loving disciples of the LAMB of GOD.

Whereas *true zeal* is of a loving, open, generous, catholic temper. It bounds over the slight partition walls of names, sects, parties, and denominations; and flies, with affectionate eagerness, to the breasts of all, who love the LORD JESUS in sincerity. It does not make a man condemn his brother, or discountenance his labors of love, because he does not move exactly in the same circle with himself. No. While the zealous bigot swells with supercilious pride, within the narrow limits of his GREAT SELF, the truly-zealous man expands his heart in generous love to all, who adhere to the truth as it is in JESUS, though they may differ from him in some externals. This noble temper was literally exemplified in the amiable deportment of that truly catholic, and eminent minister of CHRIST, the late Rev. Mr. *George Whitefield*. May all follow him, as he followed his Master!

5. *False zeal* dwells on externals, and neglects the cultivation of the heart. Hence it was, that the strict *Pharisees* were very zealous in a punctual observance of the law of *Moses*, and so strenuously opposed all who deviated from the smallest punctilios of its ceremonies. They made a great shew of religion; paid tithes of *mint, annise, and cummin*; but neglected

neglected the weightier matters of the law, *judgment, mercy, and the love of God*. Their zeal was for *rites*, but not righteousness; for *externals*, but not *internals*; for the *shadow*, but not the *substance*. For this reason our LORD compared them to *whited sepulchres*, fair to the eye without, but full of rottenness within. And as *there is nothing new under the sun*, there are many of the same stamp among professors of the present day, whose religion consists in ostentation and show. They are very zealous for externals, but totally remiss as to the *essentials* of Christianity. They make a very ostentatious glare of profession, but when tried by the touchstone of divine truth, appear to be nothing but *reprobate silver*. On points of doctrine, they will *strain at a gnat*, but in matters which concern the practice of religion, they can *swallow a camel*. *Having a name to live, they are nevertheless dead*; being under the habitual predominancy of every evil temper; full of pride, covetousness, envying, worldly-mindedness, &c.

True zeal, on the contrary, though far from being remiss in externals, is however primarily concerned about what passes *within*. Its work begins at home. The truly-zealous person labors to get his heart purified by grace. And while many are squabbling about *shadows*, he strives to ascertain the *substance*. The love, meekness, patience, and heavenly-mindedness of his blessed Master, are the objects of his pursuit, and of more value in his eye than all the honors

honors the world can bestow. He would rather enjoy a very small portion of the humility of JESUS in his heart, than all the splendid gifts of the most shining professors ; being deeply convinced of the truth urged in the following lines :

No big words of ready *talkers*,
 No dry doctrines will suffice ;
 Broken *hearts*, and humble *walkers*,
These are dear in JESU'S eyes :
 Tinkling sounds of disputation,
 Naked notions all are vain ;
 Ev'ry soul that gains salvation,
Must and shall be *born again*.

6. *False zeal* is of a proud, domineering, self-exalting temper. The person actuated by it, is the greatest *egotist* in the world. He makes all his actions centre in that little, great monosyllable *I* ; and can bear nothing that stands in competition with it. Watch him in company, and you may observe him so full of himself, that, upon all he says, is written, " pray admire *me*." He is impatient of contradiction, and would fain make all bow down in submission to the important idol SELF. From hence flows an intemperate censuring of all who differ from him, even in *punctilios*, and an indelicate manner of address, unbecoming the gentleness and humility of a true Christian.

Whereas *true zeal*, though of an operative nature, teaches a man self-renunciation. Its language is,
 " *Not*

"Not I, but the grace of God that was with me." It gives all glory to its blessed Author, and puts the crown alone on Emmanuel's head. It never teaches a man to exalt himself above his brother, or to behave unseemly to him. But, humbled to the dust, it continually cries, "*Less than the least of all.*"

7. *False zeal* is of an inflammatory nature. All that are under the influence of its *paroxysms*, are so many *Phaetons* in the church, calculated to set it on fire. Riding furiously in the chariot of *self*, and putting the reins loose on the neck of their unbridled tempers, they scatter *arrows, firebrands, and death*, wherever they come. They trample names, reputations, &c. under their feet, as *rotten wood*.—Yonder comes *Fervidus*. Lo, his driving is like the driving of *Jehu the son of Nimshi*; for he driveth furiously. What is the matter? Why, his party has been touched, as he supposes, in a tender point, and he is determined to have full revenge; for the motto on his chariot is, *Nemo me impune lacesset*. § But does not the injury exist rather in his own heated imagination, than in real facts? No matter. The very shadow of an affront is sufficient to awaken all the indignation of *Fervidus*, and to make him drive furiously on to the great disturbance of the armies of *Israel*. Remonstrate to him, that in his impetuosity he may hurt himself, and upset the *ark*, he is regardless of admonition, and flings about his firebrands,

§ None shall provoke me with impunity.

brands, which operate in the church as those tied to the tails of *Samson's foxes* did among the standing corn of the *Philistines*. All is thrown into a flame of discord and confusion thro' the precipitate career of poor misguided *Fervidus*. If he could be convinced that it is not pure zeal for the Lord of hosts, but a violent party-spirit that actuates him, all would be well, but *he is of one mind; and who can turn him?* And, what is worse, his name is *legion*; for they are many, who drive in the rugged paths of discord. As an electrical machine that affects one individual communicates the shock to all who touch him; so, the moment *Fervidus* catches the electrical fire of party zeal, it flies like lightning thro' the whole fraternity, who immediately prepare their *spears* and *pruning-hooks* to fight for the noble prize of *mint, annise, and cummin*.—So that when we take an impartial survey of professors, how melancholy is the prospect! Instead of peace, we hear of nothing but wars, and rumors of wars. Instead of love, meekness, forbearance, the grand characteristics of true religion, we discover wrath, envy, strife, anger, &c. like so many vultures preying on the very vitals of Christianity. It is not surprising, that there should be storms *out of the ark*; but storms *within* it are a disagreeable phenomenon. And yet so it is. What frequent lamentable effects are produced from the party-debates predominant among professors of different persuasions! And to such a pitch of censorious pride and uncharitable judging have people just now arrived, that

that we have reason to adopt the Heathen Satirist's lamentation over the degenerated senate and people of Rome, *Proh ! Curia, inverſique mores !* Of which the pathetic exclamation of the *weeping prophet* may afford a pertinent tranſlation, *How is the gold become dim ! How is the moſt fine gold changed !* Lam. iv. 1. How ſadly is the church degenerated from that love and purity for which ſhe ſhone ſo conſpicuous in primitive times ! Once, being brightened in the furnace of affliction, how did her beauteous luſtre ſtrike with aſtoniſhment her wondering ſpectators, who cried, "See how theſe *Chriſtians* love one another !" But now alas ! how is her beauty tarniſhed, and her glory ſullied, by the corroding ruſt of eaſe, carnal ſloth, and ſpiritual wantonneſs ; from whence is produced that abominable monſter, *ſpiritual pride* ; which again proves the parent of that many-headed *hydra*, BIGOTRY ; whoſe womb teems with the locuſts of undue cenſure, ſelf-exaltation, cruelty in all ſhapes, &c. &c. — In times of perſecution, profeſſors have not *time* to attend to religious feuds ; their chief buſineſs *then*, is to ſtrengthen their hands againſt their enemies. But when the ſcene is reversed ; when the LORD's people walk in the ſunſhine of outward peace, they often become like ſtag-nated water. They grow dead in their ſouls, and ſwarm with the vermin of the moſt abominable tempers. This is apparently the caſe at preſent. And perhaps nothing will prove effectual to unite diſ-united profeſſors, but a ſmart ſtroke of perſecution ;
which

which will convince *some*, that it would be more wise for them to use those weapons, which they turn against their brethren, in defence of the *ark*, which totters in the hands of persons, who have neither skill nor fortitude to bear it.

But the business of *true zeal* consists, not in fomenting seditions, but in healing breaches. It labors to propagate the sacred fire of divine *love*, and to promote the peace, prosperity, and union of the church. Its language is, "*Behold how good and pleasant a thing it is for brethren to dwell together in unity!*"—It is a very judicious observation which I have somewhere met with, That "a true child of God wishes the church to be not only free from *spot*, but also without *rent*;" that it may be preserved as well from the *rent* of division and party-altercation, as from the *spot* of heresy. Whoever is a subject of the pacific kingdom of the *Prince of peace* cannot but heartily wish, and earnestly pray, that *peace may be within Zion's walls*. Having felt the turbulency of his own passions allayed by the gracious power of that omnipotent voice, which saith to the winds and seas, "Be still," and by which the most outrageous tempers are hushed into a blessed calm, he cannot but earnestly wish, that the same internal serenity may diffuse its peaceful influence through the breasts of all mankind, but especially through the household of faith. Sensible how much it contributes to the Redeemer's glory, and the prosperity of his kingdom, that the subjects thereof

thereof should keep the unity of the Spirit in the bond of peace, he often breathes out many a fervent prayer, that professors might beat their swords of sharp controversy into plough-shares of usefulness and moderation; and convert their spears of bigoted censure and intestine altercations, into pruning-hooks of zealous faithfulness in reproofing the sins of others, and in lopping off the luxuriant branches of pride, sloth, anger, and worldly-mindedness in themselves. "What comfort of living, where there is nothing but clashing and jarring? And what unity, without charity, but such a conjunction, as tying the living to the dead, or platting serpents together to sting one another?" *

8. *False zeal* is known by its precipitancy in judging. It never waits to examine circumstances, but gives its decision abruptly, and without premeditation. This temper proves the source of that strange misconstruction put upon actions, which, when duly scrutinized into, appear to be founded on a just principle. Yea, so unreasonable in their deportment are those, who are led by this infatuating fire, that they will often make a man an offender for a word, and that perhaps of the most simple nature. But as such persons ever see with a jaundiced eye, to which every object appears yellow, it is no wonder that the most inoffensive expressions are

* See *Jenke's Ready Companion*,

are so wire-drawn, as, by an unnatural contortion, to be made speak, what was never intended.†—But if a judging temper should at any time have a fair opportunity of venting itself upon the *miscarriage* of an individual, we shall then see that its *tender mercies are cruel*; every peccadillo is aggrandized into an unpardonable offence; the mole-hill swelled to a mountain; circumstances, either apparent or supposed, are exaggerated; and so, after the partial jury of stiff-necked prejudice, unrelenting envy, malevolent slander, despotic pride, insolent loquacity, peevish jealousy, &c. &c. have given their opinion respecting the *absent* culprit, (for they never like to accuse a man to his face) immediately pompous SELF sits in judgment, and proclaims the sentence of condemnation to her vassal-train; who, quick as lightning, and voracious as the *Harpyes*, fly on their destined prey,

† “ I would to God this age were not palpably guilty of too much uncharitableness this way. When we look upon errors, we are apt, as those that see thro’ a mist, to think them greater than they are; every fault is a crime, every mis-opinion a heresy; nor can it be otherwise, while we are ready to impute to the contrary-minded, not only those things which they profess to hold, but those which we conceive to be consequent to their opinions, how vehemently soever disclaimed by the authors. This is to enlarge the breach, and widen the wounds of God’s church, which we ought by all good means to bind up. Why should not I rather, when I meet with an hard expression in a worthy Divine, say, as *Cruciger* said of *Luther*, *Eum commodius sentire, quam interdum loquitur, dum effervesceat*, that he means better, than sometimes in his heat he speaketh.”

See Bishop Hall’s Peace-maker.

prey, and devour every scrap of the poor sufferer's character. And, as all is contrived in the dark, perhaps he hears not a word of the deep-laid plot, till a certain swift-winged messenger, called *Evil-report*, is commissioned to blow her sonorous trumpet, and spread the decisions of the *Court of—Censure*, far and wide. Thus a judging temper seldom stops in its career, till it unchristian the man, whose character it tramples under foot. *O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.* Gen. xlix. 6.

True zeal, on the contrary, though it will not tamely submit to the crude sentiments and unscriptural notions of every pretender to true wisdom, is nevertheless cautious in giving its judgment, slow in its determinations, and never pronounces uncharitable censure. The truly-zealous person does not hastily thunder out his anathemas against any, even though discovered in an error; knowing that the best are surrounded with numerous imperfections. Besides, he is ever prone to hope, that, in *doubtful* cases, some circumstances may have been omitted, which, if known, would elucidate the character of the persons reprehended. In short, while some view people's deportment through an improper medium, as we sometimes do the sun through a fumigated glass, the truly-zealous view it through the crystal of love; and
though

though in every character, as in that glorious luminary, *spots* may be discerned, yet are they far from representing it as *totally* black.

9. *False zeal* often makes people run into a condemnable negligence in their temporal affairs, whereby great scandal is brought on the gospel; and the preachers of it are sometimes reproached as if advocates for sloth. When persons previously inattentive to their eternal interests, and particularly sunk in worldly cares, get a zeal for GOD, they sometimes pass from the extreme of immoderate worldly-mindedness, to the opposite one of a criminal remissness in their domestic concerns. Thus, *In vitium ducit culpæ fuga.* † —But there are certain professors, whose zeal entirely consists in a perpetual round of gossiping and news-bearing. Such generally have *itching ears, heaping to themselves teachers*, and are ever pleased with novelty. What St. Paul says of indiscreet widows, is an exact draught of their character. *And withal they learn to be idle, wandering about from house to house; and not only idle, but TATLERS also and BUSY BODIES, speaking things which they ought not.* 1 Tim. v. 13. Let those rambling, loquacious folk but seat themselves comfortably at the tea-table, and they care not how matters go at home. Immediately (as if the tea had a certain virtue to promote

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† The avoidance of one extreme generally leads to another.

loquacity) their tongues run upon gospel-news. Characters are brought forth in abundance, and torn to pieces at pleasure. Especially the poor *ministers* are sure to suffer. All the particulars of their sentiments, person, manner of preaching, &c. are accurately discussed; while their infirmities lose neither of weight nor measure by a tea-table confabulation. They will talk of *doctrines* by the hour; and, if you were to measure their religion by the voluble clack of their tongues, they would seem to be first-rate saints, yea angels in flesh and blood. But alas! only follow these flippant-tongued gossellers to their respective families, and there you will see them in their proper colours; and will have abundant cause to conclude they have got the *shibboleth* of the gospel on their tongues, but little, if any at all, of its savor in their hearts.

Those, on the contrary, that are under the influence of *true zeal*, are active in their respective callings, knowing, that *whosoever provideth not for his own, but especially those of his own household hath denied the faith, and is worse than an infidel*. They are sensible from the nature of things, as well as from the scriptures of truth, that indolence can never recommend religion, and that religious fervor, if not accompanied with diligence in business, is not of the right kind, but is stolen fire. Inward religion has a tendency
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to make a man diligent, alert, and happy in his business; so that *whatsoever his hand findeth to do, he doth it with all his might*. And while talkative busy-bodies spend their time, and display their zeal, in gospel *chit-chat*, the truly-zealous man labors to recommend Christianity by a solid, diligent, holy uniformity of conduct. His motto is, *Non magna loquimur, sed vivimus*.

10. *False zeal* is also discoverable in that unbounded praise and fulsome panegyric, wherewith some people are so prone to compliment their brethren, particularly ministers of the gospel. Persons of a sanguine, open disposition, are most liable to fall into this error, and have therefore great need to set a watch over the door of their lips. Ministers are undoubtedly to be *esteemed very highly in love for their work's sake*, and to be encouraged by word and deed, as ambassadors of the King of kings, commissioned to deliver a most gracious and important message. But it is one thing to *esteem* them very highly, and another to *exalt* them so highly, as not to look over their heads to their great Master, whose servants they are. How many, not duly considering the difference there is between idolatry and genuine love, and forgetting that Ministers are *men of like passions with others*, often pour the most profuse encomiums on the *earthen vessel*, while they seem not to advert to the valuable treasure of which it is the vehicle!

Let us beware of this, and be particularly cautious of praising any man to his face, because it favours of adulation, and is often of dangerous consequence. It was well observed by one, that " we cannot give or receive praise, but at the peril of our souls." For as Solomon says, *Death and life are in the power of the tongue*; and, *A man that flattereth his neighbour, spreadeth a net for his feet.* Prov. xviii. 21. xxix. 5. True zeal therefore dictates the necessity of neither giving, nor receiving praise. It deals more in salutary reproof, than adulatory applause; for, *He that rebuketh a man, afterwards shall find more favor, than he that flattereth with his tongue.* Prov. xxviii. 23. The truly-zealous person, from a knowledge of his own heart, dreads to give praise to his brother as he would to administer poison to his friend indisposed. He knows that man is so naturally prone to self-exaltation, that he needs something rather to *lower*, than to *swell* his sails. That good minister was certainly in the right, who said to some of his Friends that applauded his ministerial labors, *Auferte ignem, adhuc enim paleas habeo.* Take away your fire, for I still have tinder within me.—I cannot help dropping a cautionary hint here to parents and all who have the charge of young converts. O beware of praising them to their face; for by so doing, you will add fuel to their vanity, nurture the pride of their hearts, and defeat the very purpose you have in view. Many a promising
plant

plant has been blasted in its growth by a puff of intemperate applause. This is wisely reprov'd in the following lines :

- “ There are, who watch t' adore the dawn of grace;
 “ And pamper the young proselyte with praise :
 “ Kind, humble souls ! they with a right good will,
 “ Admire his progress, 'till he stands—stock—still.”

II. *False zeal* is also known by its *partiality*. That there is much of this disingenuous temper among us, let the narrowness of professors testify. Are not some so ridiculously swayed by an undue attachment to their own party, that they can hardly speak one favourable word concerning those who differ from them ? Hear them launch out into encomiums on those who move within their *own* circle, and you would imagine they were incarnate angels, while all without it, in their estimation, seem to be mere novices. If they speak of the *ministers* of their own party, they extol them to the skies ; they are all *non-pareils* ; they are the men, and wisdom is to die with them. In short, *all their geese are swans*. Partiality so blinds their eyes that they cannot, or will not, see one blemish in their favorite *Abfaloms*. They are all perfection ; and to attempt to point out one single spot in these snow-white *swans*, would be deemed high treason, and construed into persecution. *Per me sint omnia protinus alba*. They may for me think all their own geese, swans : only let not these partial ones be so violent in their censures of the

swans of another party, as to represent them in the unfair colors they generally do. It has sometimes cut me to the very heart, and raised all my disgust, to observe, to what absurd, as well as shocking lengths, this unbounded partiality hurries some bigots. If they are ridiculously profuse in their eulogiums on their own party, they are as shockingly lavish of their anathemas against those who differ from them. If they speak of other ministers, who beg leave to differ from them, because they cannot in conscience fly in the face of revealed truth, they are sure to depreciate their persons and labors to the very uttermost. "Such-a-one is quite dead"—another is very "doctrinal, and dry"—a third "has some gifts; but no unction"—a fourth, because he is a conscientious feeder of his own flock over which providence hath placed him, is "a poor, dry, timid creature"—a fifth, because he thinks it his indispensable duty not to contribute a fire-brand to consume the peace of the church, is a "down-right coward"—a sixth, because he dares to bear his testimony against the favourite Diana of their party, is an "arrant opposer of God's truth."—And thus if they go through the characters of the most eminent pillars of the church, they are sure to fix considerable blots on all. And if at any time they so far take leave of their disgustful partiality, as to acknowledge *some* good in any, yet they take care to do it in such a manner as strongly to raise
your

your suspicions that all is not right. "Such-a-one is a good man, but —————." By this uncharitable, dead, *pause*, and the exceptive *but*, they would have you to understand that something *evil* is behind, which outweighs the *good*. Thus by the hand of prejudice and curious pencil of *partiality*, every draught within the limits of their own party is an inimitable *none-such*, and every one beyond it an ugly *caricature*.

12. My next charge against the professors of the day, and which proves the vast growth of *false zeal*, is, a WANT OF FORBEARANCE. St. Paul writing to the *Ephesians*, gives them the following salutary exhortation, *I therefore the prisoner of the LORD, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love. Eph. iv. 2.* The Apostle Peter enforces the same necessary exhortation, saying, *Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. 1 Pet. iii. 8.* St. James in his description of heavenly wisdom, says, *It is first pure, then peaceable, gentle, and easy to be intreated, &c. James iii. 17.* The beloved disciple roundly affirms, that, *If a man say, I love GOD, and hateth his brother, he is a liar. 1 John iv. 20.* And the great *Apostle and High-Priest* of our profession makes forbearing love the grand proof of our discipleship, *By this shall all*

men know that ye are my disciples, if ye have love one to another. John xiii. 34. After reading such passages as these so express on the subject of christian forbearance, meekness, and love, should we think that some professors really believed they were to be found in the book of God? Or is it possible so far to overlook these declarations of CHRIST and his Apostles, as to suppose, that some, who profess to be disciples of the meek and loving JESUS, act consistently with their profession? *I trow not.*

But let us examine matter of fact, and see if the charge of want of forbearance be not just. Is it not undeniable that we are too ready to pronounce sentence against a differing brother, because he does not exactly coincide with our opinion? Do not some professors sit in the seat of judgment, and in all the pride of self-importance arraign their brother to the bar, and condemn him as a stranger to one grain of real grace, or ray of divine light? The cruelty and unreasonableness of such conduct will appear in a striking light if we consider, that it is God's peculiar prerogative to *judge*; and that when any man dares to assume this incommunicable privilege to himself, he sadly forgets his place, and encroaches on the property of the *searcher of hearts*. Hence says the Apostle, *He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.* There is

one law-giver; consequently but one that has a right to judge. James iv. 11, 12.

But perhaps a warm respondent will reply, "Does not the Apostle exhort us to *prove all things and hold fast that which is good*? And am I not from hence authorized to reject every opinion that is erroneous, and to conclude there is nothing at all in the person who holds it?" To the former part of your inference drawn from the Apostle's words I heartily assent; but against the latter I beg leave to throw in a blunt negative. How can you either by reason or scripture prove, that because a person is in *some* respects mistaken, he is therefore destitute of all grace? Does not the Apostle say that *we see through a glass darkly, and know but in part*? 1 Cor. xiii. 12. Since therefore our knowledge is scanty and imperfect, are we not consequently liable to many mistakes? This you must acknowledge, unless you are an advocate for human infallibility. And if a liableness to err may be compatible with the reality of grace, why then may not your differing brother put in his claim, as well as your *fallible* self?

"But his mistakes are dreadful; his errors dangerous; and his whole system nothing but *wood, hay and stubble*." (r) But are you a competent judge in this matter? Do you not view your brother and his mistakes through an unfair medium? If you be-

hold them with the magnifying-glass of party prejudice, I am not surprised that every object appears so monstrous. Only remove the *medium*, and things will perhaps wear a more favourable aspect. (2) But, suppose your brother is in some points erroneous, and has fallen into mistakes. If you are free from any, then cast the first stone; but if you must join issue with David and say, *Who can understand his errors?* then throw down your stones; lest, while you are zealously employed in flinging them at your brother's head, some of them unavoidably reverberate, and wound your own. (3) And let us even suppose that some of your brother's opinions deserve no better name than that of *wood, hay and stubble*: still this will not justify you in representing your *brother himself* as an entire stranger to the gospel; because the Apostle in 1 Cor. iii. 15, supposing it a possible case for the *foundation* to be maintained, though the *superstructure* be spurious, says concerning the mistaken builder, *If any man's work shall be burned, he shall suffer loss: but he himself shall be SAVED; yet so as by fire.* You may level ten thousand anathemas at him, yet observe, the mouth of inspiration says, HE SHALL BE SAVED. You may uncharitably consign your mistaken brother and his *wood, hay and stubble* to the same place of destruction; but thanks be to GOD! he is in more gracious hands than yours; which will make a merciful difference, and snatch the *person* from the flames, though his *work* shall be consumed.

That

That in the mouth of two or three witnesses this truth may be established, give me leave to present you with the joint opinion of two eminent commentators, on the above passage of scripture. The first is that of Dr. *Guise*. “ If the doctrines, which
 “ any one has espoused, through ignorance and
 “ mistake, shall prove to be unscriptural and false,
 “ though *not fundamentally* erroneous ; and so shall
 “ be rejected and nullified, like contemptible and
 “ combustible materials, which are burnt up, instead of being preserved and refined by fire ; that
 “ man, how fond soever he were of them before,
 “ shall lose all the advantage which he vainly expected from them : But he himself being founded
 “ on CHRIST, as his rock and only ground of his
 “ faith and hope towards GOD for eternal life, and
 “ not carried into *licentiousness* by his other mistaken
 “ notions, *shall be saved* from the wrath to come ;
 “ though it be with apparent difficulty and danger ;
 “ which may be illustrated by a man’s escaping with
 “ his life, through the fire that burns down his
 “ house and consumes his goods.” My other witness is the pious Mr. *Henry*. Commenting on 1 Cor. iii. 15, he says, “ Those, who hold the foundation of christianity, though they build *wood,*
 “ *hay and stubble* upon it, may be saved. This may
 “ help to ENLARGE OUR CHARITY. We should
 “ not reprobate men for their *weakness* ; for nothing
 “ will *damn* men but WICKEDNESS.” Thus speak these two catholic and judicious commentators.

And

And I must acknowledge their joint testimony weighs exceedingly with me, because it perfectly harmonizes with the Apostle's meaning.

And now that I may abate somewhat of your intemperate warmth against your brother, give me leave to draw you off for a moment from *him*; and to point you to another object, against which your zeal may with great justice be levelled. The object I refer to, you will find in the following text. *If any man defile the temple of God; him will God destroy: For the temple of God is holy.* 1 Cor. iii. 17. The Apostle having in verse 13—15, stated the case of a person in some respects erroneous, and yet upon the foundation, deduces the charitable inference we have already considered. But, that he might give a proper check to the hot spirit of some disputatious malecontents, whom he sharply rebukes in the beginning of the chapter, he now proceeds in the verse above cited, to shew who they are that are in *real* danger; namely, such as *defile the temple of God*. These the Apostle does not spare; but with his usual faithfulness declares, that *God will destroy them*. But what if their heads be clear and their notions orthodox? This will not save them: For the Apostle says, *if ANY man defile the temple of God*, be his pretences and figure in the church ever so great, his abilities ever so conspicuous, and his opinions ever so orthodox; yet destruction will be his fate: And he assigns this as the reason; *For the temple*

*temple of God is holy ; adding his favourite caution,
Let no man deceive himself. ver. 18.*

Now does it not manifestly appear from the drift of the Apostle's reasoning, that a man may in *some* points be erroneous, whose heart is right with God? And that another, whose opinions are orthodox, may be a *defiler of God's temple*? That the former, notwithstanding his mistakes, shall be saved? And the latter, with all his boasted orthodoxy, be destroyed? I declare solemnly, for my own part, I had rather be in the place of that man, whose life is adorned with the fruits of righteousness, though his opinions are muddy, than stand the chance of any pompous professor, whose judgment is clear, but who *holds the truth in unrighteousness*.

Here then is the object at which I would exhort you to level your most pointed arrows of cutting reproof; namely, THE DEFILER OF GOD'S TEMPLE. If your indignation *must* burn, let it be against *sin*, and its devotees. Here you may empty your quiver again and again, and yet never be justly charged with severity. *Sin* is the common enemy of God and his people; and all who love it are rebels against the majesty of heaven. Pursue this monster and his infernal train with unabated assiduity and burning zeal. Hunt him out of all his lurking places; and tho' you should find the monster sometimes wrapping himself in the sheep's clothing

clothing of a fair profession, but acting the wolf notwithstanding, spare him not. Tear off the garb from the hypocritical thief's back, and with whomsoever he is found, shew him no quarter. Expose his God-dishonouring nature to public view ; and though he should plead in his excuse, that he has worn his professing robe for years, and has been christened by the soft name of *the spot of God's children* ; yet let not your eye pity, nor your hand spare. Bring forth the *delicate Agag*, who fondly said to himself, *surely the bitterness of death is past* ; and, with faithful *Samuel*, hew him to pieces with the sword of the spirit.

And if your pious, (though in some respects mistaken) brother, desire to join you in making a stand against the common enemy, prevent him not, *lest haply you be found even to fight against God*. That you may be induced to accept heartily his assistance, be pleased to consider how great is the disproportion in point of number, between the *real*, and *pretended*, friends of the Bridegroom ! We swarm with the latter ; but the former are thinly sown. There is hardly a spot in the vineyard, where these tares are not to be found in vast abundance : And so amazing is their increase in those parts, which have been most plentifully watered with gospel ordinances, that we have reason to fear, when the trees of the vineyard shall be shaken in the day of the Lord, instead of the genuine produce of the vine, there

there will be found plenty of the rotten grapes of Sodom ; and that when thus it shall be in the midst of the land among the people, there shall be only as the shaking of an olive tree, and as the gleaning grapes when the vintage is done, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof. Isa. xxiv. 13. xvii. 6.

O then should we not join together in pointing out the barren trees in the vineyard, instead of hindering each other in the work ? If my brother be desirous to join me in *searching Jerusalem as with candles*, that we may find out the *men that are settled upon their lees*, and the careless daughters that are at ease in Zion ; shall I spurn his kind assistance, because forsooth I think my candle a *flambeau*, and his only a dimly-burning taper ? Is not the *smallest* accession of light desirable upon so important an occasion ? If he wish to assist me in building the walls of our Jerusalem ; shall I level those weapons at him, which I should with greater justice use against our common opposers ?

Are there no outward adversaries ? no intestine foes that I thus fall upon my brother ? No *Sabbatists* without ? No *Judasess* within ? No sly *Antinomians* ? foul-mouthed ranters ? nor filthy *Nicolaitans*, who turn the grace of God into lasciviousness ? If we want employment for our polemic turn, the present state of the church will afford *locus ad agendum amplissimus*, a large field for action. Look round

round you, and see what swarms of empty professors there are on every side. You may easily know them, by their large heads and little feet. They are monstrous births; rickety children. Some have got *golden heads*, adorned with the modern gilding of fine-spun tenets; but like Nebuchadnezzar's image, their *feet* are of *clay*. Opinions float in their heads; but the world rules in their hearts. They are in the church, like drones in a hive. Though they make a great noise, and their buzzing be louder than that of common bees, yet they gather no honey, but help to consume the flock. *Clouds they are without water, carried about of winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots.* Jude 12. They traverse about from church to church, and yet are nothing profited; as their leanness of soul demonstrates. They are swift to hear; but it is merely to *criticize*. And after they have heard a sermon, instead of *chewing the cud*, and digesting the manna by meditation and prayer, perhaps they go home, full-fraught with disgust against the preacher, because he did not in every respect suit their fancy; and immediately give vent to their unhappy temper, by wantonly abusing the person, for whom they should earnestly pray. Or perhaps their disgust carried them to such lengths, as to make them leave the place of worship.† They can *split hairs* in points of

† That the reader may see I do not transgress the bounds of truth, when I assert that some wanton professors will even shew their disgust by leaving the church, should the officiating minister not happen in all things

of divinity ; but, like the unclean beasts under the law, they do not *part the hoof* ; their feet are not separate from the path of sinners. And thus these
petulant

things to suit their taste ; I beg leave to inform him of the following fact, the truth of which was authenticated to myself on the very spot where it happened. — A lately deceased minister of the gospel, whose residence was in a very populous parish in a neighbouring county, was one day, not long before his death, officiating in the church, of which he was the stated curate. After he had gone through the ordinary prayers, and was ascending the pulpit, in order to finish the service with a lecture, some professors, who had entertained a groundless prejudice against this gracious minister, immediately left the church ; and, as they were making their very extraordinary exit, reflected on him in a most unchristian and disrespectful manner. — Now there seems to be in such conduct a cluster of peculiar aggravations ; if we consider, that the delinquents on this occasion were *professors*, who should shew a greater degree of forbearance than others : That the place which they left with such public indecorum, was their own parish church : That hereby they laid a sad example before the wicked : That contrary to the candor of *Nicodemus*, they *judged* before they *heard* : That the officiating minister was not a *stranger*, but one placed over them by providence ; whom it was their duty to encourage, and not thus shamefully to discourage : And that he was not a *dreadful heretic*, but one who preached salvation through the blood and righteousness of *CHRIST*, and adorned the doctrine of *GOD* our Saviour in all things. I say *adorned* ; for I had the pleasure of being personally acquainted with him, and know he felt the *power* of the truths he preached ; as his experience in his last moments abundantly testified. But because he did not in all things coincide with these religious malecontents, therefore they treated him with such unbecoming petulance. I look upon the spirit of such professors to be of the very quintessence of Antinomianism ; and humbly apprehend that every minister of *CHRIST* should bear his testimony against it. What a pity that any should add fuel to such unhallowed fire, when we consider that it burns too vehemently among professors already ! *Si non satis sua sponte insaniunt, instiga,*

petulant *Miriams*, contemptuous *Michals*, and wanton *Jeshurun*s, go on, *deceiving and being deceived*, till at last they go down to the grave with a lye in their right hand, and drop into hell from under the very pulpit.

And are these things so? Are our enemies without and within, so numerous, so potent, so sly? Then surely this should awaken all our zeal to join hand and heart with our brethren against them. I remember it was usual with the *Greeks* in making an assault upon any walled town, to cover their heads with their shields locked one in another; and under this temporary pent-house to screen themselves from the darts of the enemy; and the battalion thus defended *infertis clypeis*, was called a *phalanx*. Oh that christian combatants would learn from heathen soldiers, thus to lock their divine shields together! Then would they be secured from the darts of the wicked; for, their glorious covert would preserve them invulnerable. Then would they proceed in the strength of united faith, like a formidable *phalanx*, against their adversaries, and make Satan's kingdom tremble to the very centre; while *Nil desperandum* CHRISTO duce, § shining as the glorious motto in their flaming banner would steel their breasts with invincible fortitude, and make them go forward, bold as lions, to the conquest of *Jericho*, triumphantly shouting, *down with it, down with*

§ We must despair of nothing, when CHRIST is our leader.

with it, even to the ground. But when Satan by his artifices can prevail on CHRIST's soldiers to unlock their shields, and, instead of being an united *phalanx*, to become a body disunited, then the old Serpent gains his ends: For his infernal motto is, *Divide & impera.* †

If after all I have said to inculcate forbearance and promote brotherly love, you are determined to fall on your differing brother; yet let me intreat you to beware of *judging his person*. If I see my brother inadvertently snatch some unhallowed fire from the altar of error, I will treat *that* with a proper severity; but I will spare the *censer*, (*his person*) because I believe it to be consecrated to the LORD. (1) Perhaps your brother is only in the twilight of divine illumination, and therefore *sees men, as trees, walking*. "God" (as Luther says) "is enlightening him *beam by beam*." If you will only wait a little, perhaps he may come up to you, and see as clearly as yourself: Yea I am certain he will outstrip you, if you spend your time in beholding the *mote* in *his* eye, while you advert not to the *beam* in your own. Nothing hurts the spiritual sight of professors more than an intense scrutiny into the *failings* of others, where our own *faults* are overlooked. The different conduct of the *Galatians* exemplifies this truth. While their hearts burned with the holy fire of divine love, they would have *plucked out their eyes* for the Apostle Paul:

† Divide, and conquer.

Paul: But when the unhallowed flame of party zeal took place, they then used their *eyes* for another purpose ; namely, to spy out the Apostle's failings, and not to look into their own hearts : The consequence of which was, that they began to *bite and devour one another*, and in their wranglings about the *shadow*, they let go the *substance*. (2) Tho' your brother in some points of *doubtful disputation* may be mistaken ; yet does he not adorn the gospel in his temper and walk notwithstanding ? Yea, perhaps he glorifies God in his life more than yourself, with all your boasted orthodoxy. If this be really the case, then have you not cause to fear that he feels more of the *power* of divine truth than you do ? And should you not excel him in the *practice* of truth, before you arraign his *principles* ? When some of the clergy of the church of England once complained to bishop *Burnet* that the *Puritan* ministers encroached on their parochial charge, the pious Prelate silenced the complainants, by saying, " Out-live, out-labor, " out-preach them." So if you would wish to recommend your own principles, do it by exemplary holiness ; and if you mean to annihilate your brother, be sure it be by *out living* him ; lest, while there appears a strange disparity between your principles and practice, you give occasion to suspect the truth of the former, when there subsists so manifest inconsistency in the latter. If you see more clearly, then you should walk more closely than your brother. If your principles be more pure, so should
your

your practice. (3) Do you forget that there was a time when you yourself saw very confusedly the points, for which you now contend so furiously? Should you not therefore extend the same compassionate forbearance to others, which it would have been just to have shewn you, in your infantine state? Would you not think that man an idiot or a wanton barbarian, who would unmercifully fall upon a little child, because he was not equal in strength and stature to an adult? And yet this absurd and cruel part that man acts, who, forgetting that he himself once *understood as a child*, falls foul with his brother, because he has not arrived at a state of religious maturity. "There is as great a difference in the stature of *souls*, as of *bodies*; in the growth of Christians, as of all other things. See 1 John, ii. 12, — 14. Art thou then one of the *tallest* among thy brethren? Shew the height of thy spiritual discoveries by the depth of thy condescension to the lowest. Art thou a *strong man* in CHRIST? Then shew thy strength, by bearing the burden of thy weak brother, and so fulfill the law of CHRIST. Gal. vi. 2. Art thou a *father* in understanding? shew the greatness of thy knowledge by thy fatherly bowels and tenderness towards the little ones. Perhaps thy brother is not as thou wouldst have him; but he is a *good* man. There is something in him thou dost not like; but is there *nothing* thou dost? He is in some things mistaken; but thou canst not say but he is right in others. Must the good be thrown away with the bad

bad? What then will become of thee, if God should use thee thus? Thou art hiding, excusing, denying, or (which is worse) perhaps *defending* the *evil* that is in thyself, and thy party; but art owning and magnifying the *good*. Thou art blind to all the *good* that is in thy differing brother, and aggravatest the *evil*. You think your own darkness to be light, because it hath some glimmerings: And call your brother's light *darkness*, because some darkness may be mingled with it. But if we consult the spirit of the gospel, it will teach us to think the *worst* of ourselves, and the *best* of others; to call ourselves the chiefest of *sinners*, and the least of *saints*; to be *modest* concerning the good, and *severe* against the evil in ourselves; to cover the evil, and single out the good in our brother; not to *rake up* his infirmities and weaknesses, but to *cover* a multitude of faults."

Before I conclude this part of my subject, permit me to advertize you of one thing, to which perhaps in the heat of your career, you do not sufficiently attend. Nothing lays a man more open to Satan's assaults, or sooner subjects him to the power of temptation, than that bitter spirit which I have endeavoured to expose. Whenever I see any person actuated by it, I tremble for him, fearing lest he should be on the very eve of a fall: And indeed I have often observed, that God for wise reasons permits such self potent, censorious professors to give a glaring proof of that weakness for which they un-
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christian their brother, that they may thereby learn to know themselves, and to bear with others. *Pride goeth before destruction, and a haughty look before a fall.* Prov. If therefore you would consult your own safety ; if you would wish to promote the peace of Zion, and to be instrumental in healing those wide breaches which her own children have made ; if the amiable character of a *peace-maker* be dear in your eyes, and you desire the blessings annexed to that character ; if you would give a solid proof of the genuineness of your profession ; and if you would pay any regard to the dying request of the LORD JESUS, who a little before his sufferings said, *This is my commandment, that ye love one another,* John xv. 12. I say, if these considerations have any weight with you, let me intreat you, for your own sake, for the sake of the church, and for CHRIST's sake, to *seek peace and ensue it.* Then shall you be a happy possessor of that which far exceeds in value every earthly consideration,

“ The soul's calm sun-shine, and the heart-felt joy,

“ Which none can give, and none should e'er destroy.”

13. Lastly ; *False zeal* is of a transient nature ; like the morning cloud, or early dew that passeth away. It is like a puff of gun-powder ; makes a great noise for a while, and then is heard no more. It is *vox et præterea nihil* ; a fluctuating meteor, that surprises us with its sudden brightness, and equally so with its sudden disappearance. O what sad in-

stances does the present state of the church afford us, of persons, who set out with a most vehement zeal at the beginning; seemed to promise great things, and carry all before them; who are now like the snuff of an extinguished taper, devoid of any apparent life! This must be the consequence of all unhallowed fire, not taken from God's altar. Though it may blaze exceedingly for a while, and make a great noise, like *the crackling of thorns under a pot*, (to use the *Wise-man's* similitude) yet, being kindled by SELF, and fed with the fuel of pride and self-dependence, it vanishes in smoke, and ends in darkness.

But *true zeal*, on the contrary, is a gradually-increasing and continuing fire. Its light may be sometimes obscured by the smoke of infirmity, and its heat abated through the power of temptation; but it is never *totally* extinguished. Many waters cannot quench it, neither can the floods drown the heavenly spark. The Sun of righteousness hath imparted it, and by his power it is preserved from total extinction. Hereby, like the fire on the altar of the sanctuary, it is kept ever burning, with a gradual increase of light and heat, till, freed from all its incumbrances, it is perfected in glory.

It may easily be observed from the preceding observations, that my design is not to discountenance, or throw cold water on *true zeal*, but to distinguish it

it from its counterfeit. The LORD knows we have so much of the latter, and enjoy so little of the former, that we may with great propriety join issue with the prophet, in acknowledging that our *Silver is become dross, our wine mixed with water.* Is. i. 22. May the LORD revive his work in the midst of us, as in times past! May he rectify our disorders, heal all our breaches, and make us burn and shine more, to the praise of Zion, and his own glory!

Before I conclude these observations, I cannot help dropping a few cautionary hints to such as are actuated by a *true* zeal for the advancement of the glory of God.

1. Beware of drawing hasty conclusions either for, or against, those who appear to have a zeal for God. It may be genuine, and it may not. It is safest, therefore, to suspend judgment, till something appears in the conduct which fundamentally clashes with the truth of God: and as it is the LORD alone who searcheth the heart, and knoweth what is in man, we should be very cautious of claiming that prerogative which is peculiar to himself alone. An error on the side of *charity*, is the most excusable of any other. For want of attending to this, how many have rushed into precipitate censure, and condemned the deportment, where it has been truly praiseworthy!

2. If there be abundant reason to infer, from purity of principle and practice, that the zeal of any individual is of the right kind, it is our duty to give encouragement to such. I have known some lukewarm professors throw cold water on the zealous fire of the burning and shining lights in the church, from an envious principle, because *that* was conspicuous in their walk, of which they were destitute themselves. Whereas it would be much more becoming the character of the disciples of CHRIST, to rejoice when they discover a spark of heavenly zeal in any, and to blow it into a flame. When Paul the aged wrote to his son Timothy, he did not say, like some frozen-hearted professors, "You are too zealous. You must come down from the mount," &c. No. This would not be to act the part of a zealous veteran of the LORD JESUS. On the contrary, though Timothy was a *star* in the church, diffusive of light and heat in an eminent degree, yet his spiritual father strives to make him burn and shine with increasing fervor and zeal, and therefore exhorts him to be *instant in season and out of season; to stir up the gift of GOD that was in him.* And thus should we act towards all who appear to be prompted by a true zeal for the interest of the Redeemer's kingdom; knowing that a blessing is the portion of all who wish well to Zion.

3. Take care lest your zeal should at any time degenerate into a rash, precipitate, censorious, proud, judging

judging temper. It is really possible to commit sin even in the vindication of the truth, where it is recommended with undue warmth, a magisterial air, or unguarded abruptness. It is matter of lamentation to observe, how remote the conduct of some is from that *meekness of wisdom*, recommended in the gospel. Such a rugged, ferocious asperity runs thro' their whole behaviour, that one would imagine them rather to be disciples of the sour *Cynic*, than of the meek and lowly JESUS. Whenever, then, we speak for the LORD, let us endeavour to shew, that our zeal bears the lineaments of LOVE; that it is by that generous, benevolent, compassionate principle we are constrained to bear a testimony for our Lord and Master. Reproofs dictated by intemperate heat of mind seldom profit: they are like scalding potions, from which we hastily draw away the head, as unwilling to digest them. Whereas exhortations proceeding from LOVE, steal like oil into the bones, and insinuate themselves with every fibre of the heart. Nothing is so purgative as a reproof when it is an infusion of LOVE.

Love can bow down the stubborn neck,
The stone to flesh convert;
Softens, and melt, and pierce, and break
An adamant heart.

4. Let me beseech you, pious reader, to guard against the censoriousness and bitter zeal of some professors, who upon every trifling occasion are ready

to call for fire from Heaven upon their brethren, who differ from them. Such persons know not *what manner of spirit they are of*. There is too much of the *Salamander* in their disposition, but very little of the *Dove*. As they love to exist in the fiery element of contention, they are therefore utter strangers to the heavenly flame of divine love, and to that sweet serenity of mind which is enjoyed by those who learn of JESUS to be *meek and lowly in heart*. For, as good Mr. Flavel says, “ They who “ make no conscience of peace, will never enjoy “ peace of conscience.” If you would wish the prosperity of your own soul, and would consult the peace of the church, keep at the utmost distance from such *religious Salamanders*. Take none of their contentious fire into your bosom ; for if you do, your soul will smart for it. It will obstruct your communion with the GOD of love ; it will give a tincture of acid to your temper ; make you appear morose and overbearing ; foment jealousies, and nurture evil surmisings ; prevent you from enjoying the *power* of religion ; and, in short, the unholy flame, by marring the divine image within, will render you uncomfortable to yourself, and disagreeable to those about you. And though you should see persons, in other respects eminent, under the influence of this bitter zeal, yet remember you are not to follow any man living farther than he follows CHRIST. The eminence of any individual by no means alters the nature of the thing ; for in whomsoever it is found,

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this temper deserves no better name than that of *the fire of hell*. And if at any time you see hot-headed zealots hurried to immoderate lengths by this *strange fire*, attempt not to extinguish it by retaliation; because by so doing you would pour oil on the flame and make it burn the fiercer; but use the soft engine of gentle admonition, and scriptural persuasion; and if this be not effectual to quench the pernicious fire, then have recourse to our LORD's method, who thus interceded for his murdering persecutors, *Father, forgive them; for they know not what they do.*

5. If you are one of those, who by their office are more immediately called to vindicate the truths of the gospel, let me remind you of the Apostle's admonition, *Put on, as the elect of GOD holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Col. iii. 12.* In this text the Apostle presents you with a precious cluster of Canaan's grapes, from whence you are to suck that nectareous juice, which will correct the natural acrimony of your spirit, and prove an efficacious antidote against that poison of bitter zeal which lays waste the vineyard of the LORD. If you *put on* this lovely array of *kindness, meekness, long-suffering, &c.* it will be as an *ornament of grace unto thy head, and chains about thy neck.* The most shining gifts without it are but *splendida peccata*. And though some, who are themselves unacquainted with the benign influence of these graces, may be captivated with your abilities,

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yet to those who know that the *king's daughter is all glorious WITHIN*, they will appear but as gaudy and superficial trappings. The Apostle *Peter* represents a *meek and quiet spirit* as the grand ornamental dress of the *hidden man of the heart*. 1 Pet. iii. 4. And certain I am that without this inward adorning, which is in the sight of GOD of great price, the most gorgeous apparel of a pompous profession will avail no more before GOD that *requireth truth in the inward parts*, than the scarlet coloured garb of the *Mother of Harlots*. If therefore you think yourself called to enter the field in vindication of what you think truth, see that together with your polemic dress, you put on the lovely robe of the before-mentioned shining graces; and while you are brandishing your controversial sword, if its edge be uncommonly keen, be sure that it is made so, not by the corroding waters of your own malign spirit, but by the soft oil of divine love. Dip your pen not in the stygian wave of severe censure and personal invective, but in the peaceful and healing stream of Christian forbearance and brotherly love. Fall not upon your antagonist like a violent storm of hail, but like the gently-distilling dew on the tender herb: "Contend as much as thou wilt for what thou believest to be the truth of GOD; but let it be by such weapons as the gospel allows. Thy brother is ready to receive thy *arguments*; but not thy *blows*. Overcome him by the holiness and sweetness of thy life, by the word of GOD, and prayer; but never expect to

to bring him to understand thy mind, by knocking out his brains. Be as zealous as thou wilt for what thou callest truth; but take heed how thou puttest the authority and stamp of GOD on thy own opinions, and how in contending for them thou lettest go *brotherly love*. If thy resentment burn against thy differing brother, whose life and practice of the essentials of religion is unblamable; 'tis a plain sign thy zeal is more for thy own *supposed*, than thy brother's *real* good; thy party's, than the public benefit; thy *Diana*, than thy GOD. Besides; hast thou nothing else to do with thy anger and indignation, than to fall thus upon thy *brother*? Surely thou mayest find other enemies *within* or *without*, who do all get an advantage over thee, whilst thou art quarrelling with thy brother. Why should not the *common* enemies make us put an end to *plus quam civilia bella*, the more than civil wars among us?"

6. Be not hasty in concluding that all is real zeal, which may have the appearance thereof. It is an old, but true proverb, "All is not gold, that glitters." Some, who look no farther than the surface of things, have often mistaken mere *animal fire*, or the furious driving of a hot-headed bigot, for holy zeal. Hence it is, that a preacher, who gives himself an air of effrontery in the pulpit, and has accustomed himself to a loud, audacious, and perhaps uncharitable mode of address, is often called a *zealous minister*, and his thundering vociferations dignified
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with the titles of *life, power of God, &c. &c.* while a more modest speaker, whose humble address bespeaks humility and love, but whose word is more genuinely powerful than that of the former, shall be called a *dry preacher*. But God is neither in the *wind*, the *earthquake*, nor the *fire* of rash, boisterous declamation, but in the *still small voice* of loving, scriptural persuasion. The former may act mechanically on the *passions*, but the latter storms and takes the heart. The former may be compared to a rattling transient shower, which wets only the *surface* of the ground; while the latter, like a gently-falling but continued rain, soaks deep into the earth, and waters the *roots* as well as branches of the trees. I do not mean hereby to condemn a lively, zealous, intrepid address from the pulpit. On the contrary, considering how great is the trimming timidity of many who preach the gospel, and what a small portion of faithful, disinterested, impartial zeal is amongst us, I would wish to say any thing that might correct our luke-warmness, and make us altogether in a flame for God. But I make this remark to expose the absurdity of those who make ministerial power inseparably connected with a loud voice, and much words, where perhaps the matter is nothing but a confused jargon, without sense or meaning. Nor would I be understood to affirm, that every preacher whose address is sonorous and aukward, is consequently not *truly zealous*. All I mean, by what I have said on this head, is, that true zeal does not *essentially* consist in the

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manner, and that it is frequently to be found, where least expected. I am conscious the church hath its *sons of thunder*, as well as *sons of consolation*; and that both are very useful according to their respective gifts. I believe also, that there are mimics of both characters, especially of the former, who are neither the one nor the other in reality. In order therefore to distinguish who are truly zealous ministers, it is necessary that we take a view of their deportment *out* of the pulpit, as well as *in* it. If there be a correspondence between their preaching and practice; if, while *in* the pulpit, they thunder against sin, and *out* of it, reprove it in others, and mortify it in themselves, walking holily and humbly; then we have all the reason in the world to conclude such persons are truly zealous. But if while a minister in his public declamations betrays much fire in discussing religious points, and yet walks in pride, malice, sensuality, love of the world, fear of man, &c. though he were to speak with the tongues of men and angels, I would not hesitate one moment to affirm, that his zeal is not of the right kind, because not *universal*. For true zeal prompts a minister, not only to *preach WELL*, but also to *live WELL*.

7. If your zeal for the LORD of hosts hath abated of its former vigor, O take shame to yourself for thus requiting the LORD! Pray to him, that he would revive his work in your soul, and humble you under a sense of your past ingratitude. It is manifest

fest to every discerning eye, that the spirit of the church of *Laodicea* is pouring in upon us like a flood. Many professors have drunk deep into the soporific waters of lukewarmness, and are therefore supine almost as other men. We swarm with *slumbering virgins* on the right hand and on the left. It is a mercy if the LORD does not rouse them from their drowsiness by the alarming voice of the overflowing scourge, and purge away their lukewarmness by the bitter draught of severe judgments. Awake for shame, then, ye slothful professors. The *Delilah* of this world hath shorn your locks; your former strength is gone; your frame is totally enervated; and the *Philistines are upon you*: Your spiritual enemies are watching a fair opportunity to bring you out as a spectacle of sport to themselves, and as objects of concern to the people of GOD. O then arise, and *shake yourselves from the dust*, that lies thick upon your garments through spiritual sloth. *Strengthen the things which remain, that are ready to die. Repent, and do your first works*, lest, by passing from one stage of backsliding to another, you at length bring a reproach on the cause of CHRIST, and get all your bones broken by a woful fall. Up therefore, and be doing, and the LORD will be with you. But, be sure you begin at home first. Search your own heart diligently for the *Achan*, and when found, slay it before the LORD; and then may you successfully deal with the hearts of others. Whereas, without this you will either
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grow weary of the LORD's work, or abominably proud in it. *Be zealous therefore, and repent.*

8. Lastly ; If the LORD hath quickened you in this day of degeneracy, and you feel your heart drawn out in an ardent desire to glorify CHRIST in body and spirit, which are his ; O beware of growing cold. Many things from without, and from within, will concur to damp your zeal. You will be sure to meet with opposition from gainfayers ; and this you expect, knowing, that *such as are born after the flesh, will persecute those that are born after the spirit.* But you must also look out for discouragement from some velvet-mouthed professors, who, with words smother than oil, but dangerous as the poison of asps, will labor to dissuade you from a strict, zealous walk. There ever were, and ever will be certain *daughters of Jerusalem*, professors in the visible church, who are not hearty friends of the Bridegroom. From such turn away. With a single eye and faithful heart nakedly follow a naked JESUS, thro' evil report and good report. Let the words of *David* ever be your motto, 'I WILL YET BE MORE VILE.' Glory only in the cross, and rejoice, that you are counted worthy to suffer shame and reproach for the name of the LORD JESUS. Be determined to know nothing but him, and him crucified.—But your greatest discouragements will arise from the remainder of corruption in your heart. Hereby you will be often tempted to weariness on the one hand,

and assailed with pride on the other. At one time the *old man* will say, "Spare thyself." At another he will tempt you to self-admiration ; and will even have the impudence to pluck the crown from the Redeemer's head, and put it upon the abominable idol *self*. Therefore, O keep your heart with all diligence ! Let no vain glorious thought remain unmortified in it for a moment. Pray that the LORD would enable you practically to believe that *you are nothing*. Ever say,

I nothing have, I nothing am ;

My treasure's in the bleeding LAMB.

Thus while you walk emptied of SELF and pride, you will be more and more filled with the fulness of God. By keeping your eye of faith fixed on your glorious Captain, you will be able to *do all things*. Satan will flee before you ; the world, whether smiling or frowning, will be despised ; and SELF in all its subtle workings daily subdued. Thus the LORD's work will be your delight. You will grow more courageous, patient, humble, self-denying, zealous. And the more you get acquainted with precious CHRIST, the more you will wish and strive that others may partake of the same happiness. And be assured, your labor shall not be in vain in the LORD. For when your race is finished, Jesus will call you to his precious bosom, with a, "Servant of God, well done !"

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THE END.

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P O S T S C R I P T.

AS a proper apology for what I have said on the subject of TRUE and FALSE ZEAL, I beg leave to present the candid reader with the following quotation from that most excellent book of Mr. *Baxter's*, intitled, the *Reformed Pastor* : — “ It often brings a man under a suspicion either of favouring some *heresy*, or of having abated his zeal for the truth, if he does but attempt a *pacificatory work* : as if there were no zeal necessary for the unity and peace of the church, but only for parties, and some particular doctrines. Well, let any person or party pretend what they will of zeal and holiness, I will ever take the *Dividatur* for an ill sign. The *true* mother abhors the division of the child ; † and the true christian prefers the common interest of christianity to that of a faction or opinion, and would not have the *whole* building endangered, rather than that one *peg* should be driven in otherwise than he would have it. — If that evil spirit, whose name is *Legion*, has such power over the hearts of any, that they will quarrel at the pacificatory endeavors of others,

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† 1 Kings iii. 26.

who hunger after the healing of the church, and rather hinder than help them on; I must say, that how diligently soever they may *preach*, and how *pious* soever they may seem to be, if this way tends to their everlasting peace, and if they be not preparing sorrow for themselves, then I am a stranger to the way of peace."

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